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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph. COLLEGE HONORS.

There are two classes of honors which act as incentives upon the students in our colleges. The one is the general respectability and influence, which is attained, in every community, by high intellectual attainments. The student, who excels in talents and in application, will be, as a natural consequence, esteemed for the possession of these excellencies. He will be placed in offices of trust by his companions—and will hold in his hands the power, which intellectual superiority every where confers. The distinctions of this kind may be called the *natural* rewards of merit. They flow spontaneously, and without any intention of bestowal, upon the individual who distinguishes himself in every regular constituted society.

The other class of honors to which I have alluded are of an artificial character. They are conferred by positive and formal enactments by the authority of the college. Once or twice during the course of college study, and especially once at its close,—the members of the class are arranged, with more or less definiteness, according to their comparative merits. They appear in public, so arranged, and the system, so far as it acts as an incentive, may be considered as a public statement of the comparative merits of the pupils of the Institution, by a body of men, supposed to have the most favorable opportunities of forming a correct opinion.

It is in regard to this system of artificial honors that I wish to propose some inquiries. I would remark however, previously, that it is certainly very efficient in accomplishing the object for which it was designed. It operates as a stimulus of no ordinary power. To numbers of every class, it is, during their whole college life, the prevailing motive of action. To the minds of all, it is in some shape or other constantly arising, and stimulates undoubtedly to much of the effort which is made. Many a young man to whom the temptations to idleness might otherwise be almost irresistible, is kept, many an hour busy at his desk, by the prospect of ultimately surpassing in rank his companion, who is like him struggling for superiority—or by the hope of being, on Commencement day, publicly honored, in the presence of parents and friends, to whom he would rejoice to give pleasure.

But a system may accomplish the objects for which it is designed, and, at the same time, produce some other effects which are of such a character, as very much to diminish or entirely to destroy its utility. These ought always, especially in every important measure, to be fully considered. They may lead us to reject a system, which, together with much good, effects more evil; or what is better still, they may lead to such a modification of the plan, as shall enable us to secure the one and avoid the other. I propose to point some of the disadvantages which this system of honors artificially assigned have apparently produced.

1. It produces a sad effect upon the hearts and dispositions of the students. It tends in a great degree to repress all that is amiable and affectionate, to sour the feelings, and alienate each from the other. It does this by cherishing in every individual from the beginning to the end of College life, a disposition, not to make any particular attainments,—not to acquire any given degree of knowledge, or intellectual power,—but merely to *surpass others* in these particulars. So far as the operation of this system is concerned, it is of no consequence to an individual, whether he stands upon this or that level, provided that the level of his neighbor is below his own. It consequently turns his attention not to his own absolute progress, but to the relative progress of himself and his companion. Now no principle of human nature is more obvious or more universal, than that two persons cannot contend for superiority, without being excited to unhappy feelings towards each other. The feelings which are attendant upon rivalry, are such as no wise man would wish to have implanted in the bosom of his child; and the power which a system like this possesses, which converts a class of ardent young men, at the period of life, in which their dispositions and characters are forming, into a class of rivals, and which continues them during four years in this state,—the power of such a system to implant envy and jealousy as permanent traits of character, can be easily estimated. And when the decision comes at last, its tendency is, and it always operates where there are not higher principles to control the heart,—to elate the few who triumph, with pride, and to irritate the rest, with mortification and chagrin. The latter portion will constitute the majority, for there will be few in any class who will not place themselves in a higher rank, than that to which impartial judges will assign them.

Now it certainly ought to be an object, in every system of education, to develop and cherish all that is mild and amiable and of good report in the natural character. To make companions in study go hand in hand in their pursuits, and to cut off as much as possible every thing which can be a root of bitterness between them.

2. The second ill effect of this system is its influence upon religious character. The Colleges in New-England are in important respects religious institutions. They were generally established by religious men,—from inducements of a religious character. Great numbers of the students are professed Christians, and are looking forward to the ministry as the scene of their labors. The system into which we are inquiring operates upon them as well as upon others; and it appears to me, that a very large portion of the difficulty which is every where felt, of maintaining the influence of piety in a college at a permanently elevated stand,—is owing to this plan of converting Christian brethren, during the four years of their college course, into contending rivals. I believe it is almost always the case, that a young man, who was, at the outset of his literary course, deeply interested in the great business of his existence,—commences soon after he enters college a religious declension. He may make a few ineffectual struggles,—a revival of religion may arouse him for a time,—but he does not really emerge from it, until he has left college, and has recommenced his pursuits, under circumstances, in which no such system as this would be tolerated for a moment.

When we have been long accustomed to the operation of any plan, we are liable to become insensible to its true nature? We can in some cases with advantage observe how it would appear to us, in different circumstances, taking care to change none of the circumstances which will materially affect its operation. We

can thus look at it as it were anew. Now, on this principle, I would ask what would be thought if it should be proposed in an association of ministers, or a meeting of clergymen for purposes of improvement, to adopt some plan of making from time to time a public statement of the comparative intellectual excellence of the individuals concerned, with a view of stimulating them to greater exertions. Of course the plan must be adapted to the tastes and habits of these maturer minds, so as to act really as an allurement upon those whom it is designed to influence. Every wise man would say at once that such a plan was directly calculated to put down, in every bosom, all pure and proper motives of conduct, and every feeling of mutual confidence and affection, and to substitute in their stead, unholy and unhappy feelings, for the injury of which, no rapidly of progress could be considered as a compensation. There is a very great difference I allow between an Association of ministers and a College; it is on account of this difference that I have alluded to the former. There may be more or some difference which affects the case, something which makes it safe for young men of twenty to be stimulated, by hope of honor, in their efforts to qualify themselves to be successful servants of Christ, and yet highly dangerous for men of forty to be acted upon by this influence. If there is any thing of this kind, I have overlooked it.

Is not this a point into which Christians, who have influence in our colleges, and that part of the Christian public, who look to the college for reinforcements of able soldiers of the cross, should inquire. May it not be that this is a stumbling block left in the way of many a beginner in the Christian course, which those, at whose disposal this business lies, ought to have weighty reasons for not removing.

I designed mentioning one or two other evil effects of the system of artificial college honors, and the subject may be perhaps resumed.

E. EADORE.

For the Boston Recorder and Telegraph.

What can parents do for Sabbath Schools?

The Christian parent looks upon his rising family with prospects brighter than ever rested upon the children of former times. While he directs their youthful minds to redeeming love, his efforts are aided by a system of operations which bears upon the rich and the poor, upon the learned and the ignorant, upon the child of the city and the forest. I need not say that such a system is that of Sabbath Schools. Under the influence of this system, domestic happiness has been promoted, public virtue extended, and the conversion of thousands of our fellow-men has been realized, while the Christian parent reflects upon this, and while he recognizes the sabbath scholar in the minister of the gospel, in the missionary of the cross, yet while he pierces the veil, and with an eye of faith sees around the throne of the Lamb, those whose first notes of praise are commenced in these schools. His hopes were animated and his desires become more intense; that still greater good may be realized.

These desires, however, cannot be gratified without effort; nor can Sabbath Schools flourish unless much is done by parents. As they feel & act on the subject, so will the highest interest of their children be promoted. As they discharge their duty, so may they expect to witness those scenes which have often been witnessed in the conversion and sanctification of Sabbath Scholars. Now suppose a parent who desires the spiritual welfare of the youth around him should inquire, what can I do to obtain this desire of my heart? I would answer, Let it be your first object to see that your children are regular and punctual in their attendance. Without this, teachers will labor almost in vain. It is not within their reach to interest scholars who are frequently absent, and who think of it but little consequence whether they attend or not. Every parental neglect here, takes away from the improvement of the child, and as far as its influence extends, blasts the hope of final success.

But says the parent, the duty you enforce is important, and neglect is very injurious; but I am not guilty of this neglect. I have ever been careful to have my children regular and punctual. But is this all I have to do? I answer, No. This, although important, is but a small part of your duty. It is not enough that your children go to school every sabbath. They have a preparation to make, and an object to acquire; but the preparation made and the object acquired, will be much in proportion to the interest felt. Hence, every faithful parent will endeavor to interest deeply the feelings of his child in behalf of Sabbath Schools. To do this effectually the parent, himself, must feel. The question then comes home, do you feel on the subject? Do you view its momentous consequences? Do you consider its bearing upon the future destinies of our country, and upon the eternal well-being of millions of our race? If you do, you cannot but interest your children.

That principle of sympathy and of imitation which characterizes humanity, will fix the feelings of the parent upon the child. If you regard Sabbath Schools as important, your children will also. If you have zeal for this valuable institution, the same zeal, though perhaps not with the same motives, will be thrilled in their bosoms. But if you have that zeal which the subject demands you will often introduce it in their presence; you will freely converse with them in reference to the prospects of the school as well as their own improvements, and every suggestion will be followed by deeper feeling on their part. If, then, you would benefit your children, make it your habitual practice, at each return from school, to speak with them familiarly and affectionately, and interrogate them concerning their lessons; concerning the views they had obtained, the feelings they had cherished, and the application they had made, of the truths which they had examined. While you are thus conversing with them, let them know, that you feel anxious for their advancement, and that every successful effort they make, brings new joys to your soul.

On this branch of parental duty there is a wide difference among families of the same parish and in the same school. This difference is visible even to the eye of the passing stranger. I enter one dwelling and find the children alive to this great subject. When I converse with them, their countenances brighten, their freedom increases, and they engage in the conversation with all the ardor of their youthful minds. In another family I find the same natural sprightliness, and the same familiarity on other subjects, but when that of Sabbath Schools is introduced, they appear diffident; their familiarity is abated.—The subject is a distant one—and why? Because it is made so in the domestic circle. Because pa-

rents do not converse freely with their children upon its importance and its benefits. This want of freedom in parents results generally if not uniformly from a want of interest; and this is so visible in the children, that you can ascertain very correctly whether Christian parents are faithful by conversing with their children. If the truth on this point could be ascertained, how many parents would be among them who have to weep over neglect of duty! Hence it becomes each parent to examine his feelings and conduct, and make new effort, not only in his own family, but endeavor to excite a deeper interest and greater faithfulness in his neighbors. In these remarks, I have alluded only to two points of parental duty,—that of relating to punctual attendance of children, and to the deep interest which scholars should feel in the attainment of their object,—which feeling depends much upon parents.—Other points of parental duty will be suggested in a future number.

For the Boston Recorder and Telegraph.

THE SABBATH.

MESSES. EDITORS.—It has been very gratifying to see in your columns, attempts to raise the public mind relative to the holy Christian Sabbath. And I should be glad to see many more, and able advocates of that sacred institution. To those, who heartily desire to retain it, and enjoy its inestimable blessings both civil and sacred, it must be pleasing to detect any thing, which has a tendency to lower it down, or diminish its sacredness in the estimation of the community. Men will practice, other things being equal, according to their faith. If they believe the first day of the week to be holy in the same sense the seventh day was, they will pay a respectful regard to it; and if conscience be not seared, and the understanding be enlightened, every known breach of it will pierce them like a dagger, and prohibit, as it often has done, prove their thorough conviction of sin and conversion to God. But if the first day of the week be considered no more holy than any other day, as too many in our country, and more than one denomination of professing Christians consider it, it will be treated so; and on this principle it doubtless is, that the holy Sabbath is so disregarded, and so extensively profaned. It is a sad evil, and a sad evil, because it is a term well enough for idolaters to use to designate the day devoted to the worship of the sun, has done much to diminish, in the view of multitudes, the sacredness of the day. We are greatly governed in our habits of thought and feeling, and consequently, of acting, by association. To the term, Sunday, little or nothing that is sacred is, on the general principles of human nature, associated. We are creatures of habit, and habit has not induced it. But, to the term, Sabbath, every reader of the Bible must add the idea of holiness; something sacred. If great events are often produced by little causes, and the power of association be what it is thought to be, is it not of some importance that we retain the term Sabbath? The writer of this would be gratified, and should think it of no small utility to the Christian community, if the principle should be discussed by an able pen. The writer probably feels more strongly on the subject than those Christians, who did not live in the place and age when the first day of the week was scarcely known by any other term than that of Sabbath, and when the day itself was observed with far more strictness than at the present time. Let no term whatever be substituted for Sabbath, the very term Jehovah himself gave to sacred time, and which, in its connection with holy writ conveys the idea of sacredness, and something well deserving of a full and intelligent consideration, which is fundamental to all that is dear to a civil and religious community.

S. H. H.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

HOME MISSIONS.—NO. VI.

"There is a giving that tendeth to increase." No man is impoverished by imparting a fair portion of his substance to the service of the Lord. The method by which God rewards the cheerful giver, cannot always be traced out, and distinctly marked—but the fact of such a reward is not better supported by the testimony of the Holy Spirit, than by the experience of all who have made the trial. "It is more blessed to give than to receive."

When ministers, whose scanty subsistence has entitled them to foreign aid that they might prosecute their pastoral labors without excessive embarrassment—and when feeble churches, that have been strengthened by the munificence of their more able sisters, not only relinquish their claims on the patronage they have enjoyed, but endeavor to replenish the treasury from which they have derived assistance, and thus augment the means of repairing other desolations,—we have a delightful view of the true nature of Christian charity. And such instances of well expressed gratitude are numerous. They are not wanting in our own commonwealth. The Massachusetts Domestic Missionary Society is now drawing a portion of its annual resources, from some of the same churches, that have shared its bounty in other years.

But two or three instances of this kind occur in the correspondence of the American Home Missionary Society, contained in the Observer of Feb. 17, which deserve to be recorded here. The first is from a minister in the western part of New York, who three years ago had received an hundred dollars from the N. York Domestic Missionary Society, and whose last remittance made up the same amount in return to the American Home Missionary Society. He writes: "Though that was a very seasonable grant as it respects my necessities, yet when I compare the pecuniary abilities of those actually and for a long time associated in the support of the ministry here, with the extreme weakness of a host of congregations in our country who are literally almoners for the bread of life, I could never feel satisfied, until what I accounted a debt should be paid. Our auxiliary Society has an annual meeting in March, when I hope we shall collect something in addition to the sum now transmitted."

The second is from a minister whose commission in the society's service has lately expired; He writes: "I have not solicited aid from your committee in behalf of this place since the expiration of the year—not because it is not equally necessary as it was the last—nor because the prospect of usefulness is less promising; but because I perceive the calls upon your benevolence far and near are so loud and pressing, that I am disposed to leave an application for the present, until we see if we cannot possibly do without a sum, which might be the means of furnishing a precious laborer to some whitening field in the prairies of Indiana or Illinois."

It is believed that these extracts breathe the spirit which pervades the bosoms of all the missionaries and feeble churches, that draw assistance from the charity of the Christian public; they would repay all they have received; were they able, and they would decline receiving a single dollar from others which they could raise themselves. And is charity bestowed on such objects thrown away? Will it not return into the bosoms of those who bestow it—

or be scattered abroad still further, to be returned with yet more ample interest at a later period? S. a.

HOME MISSIONS.—NO. VII.

There is one point of view at least, in which the benefit of Domestic Missions is not often enough contemplated—I mean, their influence in drawing forth the resources of feeble parishes for the support of the gospel, and in giving encouragement to industry, with the whole train of moral virtues. It is a "sore evil under the sun," for any man or body of men to be wholly relieved from the obligation to defray the expenses of supporting divine institutions. What costs them little or nothing, they will value little. It is a blessing to any man, to be thrown into circumstances, where it shall be incumbent on him to "devise ways and means," for meeting these demands which arise from the regular maintenance of God's worship. It promotes industry and economy. It keeps before his mind continually the claims of God upon his property, and inspires him with a pleasing consciousness of doing good to others as well as himself, and with the confident expectation that he shall be blessed of heaven in all the labors of his hands, in consequence of discharging an obvious and solemn obligation.

But go into a feeble parish, where the utmost energy that can be put forth, fails to secure the labors of a competent religious teacher—where after all that can be done a deficiency of one or two hundred dollars remains to be supplied—and, you find how yielding to despair, the conviction prevails that nothing can be done, and of course nothing is done. Now, let this deficiency be supplied by any means—let the Home Missionary Society say to such a parish, "we will give you assistance for a few years, till you can try your strength, and augment it"—and a new spirit is communicated at once;—hope is inspired, efforts are made, a minister is obtained, religion revives;—both the moral and physical strength of the parish is increased, and after a little time there is found ability enough to maintain the institutions of religion among themselves, and even to assist others in maintaining them.

By such timely aid, individuals in these waste places, are often encouraged to make very great exertions. The Corresponding Secretary of the American Home Missionary Society, through the "Observer," has stated some of a multitude of facts in his possession, in illustration of this point. In one place, three persons, with but small means, contribute annually \$25 each, and a very helpless church supports the gospel, amidst Universalists and the irreligious. In another, two physicians bear more than one third of the whole burden which the people are able to sustain. In a third, one has obtained, and fitted up at his own expense a convenient place of worship. In a fourth, the females of a congregation composed almost entirely of the poor, beside taking on themselves the principal charge of supporting the gospel, have laid the foundation of a sinking fund, to extinguish the debt incurred in building their church, and propose to complete the fund by the profits of their industry.

To these cases in New-York & Ohio, there are many similar, in Massachusetts—I could mention many female circles that raise from 50 to 100 dollars per ann. for the support of the gospel, by simply devoting one afternoon in a week or fortnight to sewing instead of idle visiting—many individuals, who with "small means," pay cheerfully from 20 to 50 dollars a year, to procure spiritual privileges for themselves and their children. But these extraordinary efforts would all be lost to the parishes in which they live, and to the church of God, but for the temporary aid of fifty or an hundred dollars from abroad. Never is the charity of the Christian public better devoted, than to the strengthening of the feeble, and the encouragement of the desponding in "the flock of Christ." S. a.

For the Boston Recorder and Telegraph.

WASTE PLACES.

There are towns and parishes even in this highly favored state, where by reason of divisions and sectarian influence, and of a great, if not total want of feeling on the subject, the ordinances and regular preaching of the gospel, have not been enjoyed for a number of years. Here, as might be expected, you will find a general destitution of religious principle, and a still greater destitution of religious feeling and action. The house of public worship goes to decay, and its solitary look, its mouldering walls, its broken windows, and its very desk in ruin, show that the spirit of religion has taken its flight. Among the inhabitants, you may find a few who mourn in silence over their departed blessings, and gone by hours of religious feeling and action;—a few, who hold fast the form of sound words, who have not defiled their garments, and long and pray for better times. These stretch out their hands to you, O ye, who are rich in this world's possessions, and ask for a little assistance, in restoring the mouldering walls of Zion, and that they may again hear the gospel preached among them in its purity. A surrounding population, most probably, will be induced to listen to the sound, though it should be, at first, out of mere curiosity. But the word of God will not go forth in vain. It is a two-edged sword in the hearts of the king's enemies; and thousands have been unexpectedly slain by it. Even in these waste places of Zion, where some assistance has been afforded, has it already produced an effect, which has more than recompensed all the sacrifices which have been made to resuscitate these dying churches of our Lord.

In the mean time I ask the Christian public, whether the situation of the places now described, is not calculated to excite your pity, your sympathy, and your charity. They are the churches which were planted by the benevolence and amid the prayers and tears of those godly pilgrims, whose very dust you venerate. They are lights which glimmer in the midst of surrounding darkness. They are the salt of the perishing earth around them. They are the planting of the Lord,—the vine which he brought out of Egypt. If they die, the land will become corrupt, and be given over to barrenness, and without help they must die. In a little while too they will be beyond the hope of recovery. Let a few more of the fathers, who yet inherit the spirit of the pilgrims, depart this life, and the churches will become extinct forever. O then pity them, and send them the Gospel.

Sabbath Schools.—A writer in the Rochester, (N. Y.) Observer says, that four schools have been kept up and one added, during the winter, and that the average attendance has been greater than last summer.

FOREIGN MISSIONS.

PULO PINANG.

From a Letter of Messrs. Tyerman and Bennett, in the London Evangelical Magazine.

Geographical Description.—Pulo Pinang (or Prince of Wales Island) is situated at the distance of a mile and a half from the coast of Quedah, which is part of the Malayan Peninsula, and lies nearly at the entrance of the straits of Malacca, at the north-western extremity. It is a beautiful and mountainous island, said to be 45 miles in circuit, with one irregular shore, from which at the distance of a mile to the north is the small island of Pulo Teco, or Rat Island; and on the south-east side, is Saddle Island, with one or two more of inconsiderable size, all uninhabited, but elevated natural islands, covered with trees and brushwood.

According to the last census, up to December 31, 1825, the entire population of Pinang, amounted to 27,000 souls, of whom 13,700 are Malays and Bugis, and 7552 are Chinese; the remainder are Chullas, Bengalese, Armenians, &c. There are in George Town, and its immediate vicinity, 1 Episcopal Church; 1 Mission chapel; 2 Roman Catholic, and 1 Armenian chapel; 4 Hindoo, and 3 Chinese temples; 10 Mohammedan mosques, and 2 Siamese temples.

Wellesley's Province, which lies on the coast opposite to Pinang, and extending thirty miles in length, and three miles in depth, along the coast of Quedah, contains a population of 17,154 souls, principally Malays, with some convicts employed in cultivating the land, and growing rice. This extent of country also belongs to the English. In the population of Pinang, are included 1361 native Christians, principally Portuguese and Roman Catholics; and 400 more who are Europeans. Near George Town, the Roman Catholics have a college for the educating of Chinese youths, to prepare them for Missionaries in China. They lately sent five youths from this college to China, and there are about 15 more still remain in it. In George Town, the Roman Catholics have a school containing 90 boys; and the Episcopalians support another, in which there are fifty boys; few, if any, children of either Chinese or Malayan origin are in these schools.

Late Mr. Ince.—Particulars of Missions, &c.—During the life-time of the late worthy Missionary, Mr. Ince, the Directors are aware, the mission here embraced both the Chinese and Malayan population; but since his lamented death, the Chinese department of it has been abandoned. The Malayan branch is still prosecuted by Mr. Beighton. From general testimony, Mr. Ince possessed considerable natural talents, and had made great progress in the Chinese language, and diligently employed his attainments and talents, in promoting the objects of his mission, distributing Chinese books and tracts, conversing with the Chinese, and superintending the schools of their children. His death is a great loss to the Society's Mission in these regions, being removed just as he had acquired talents to be useful in the sphere in which he moved.

Particulars respecting the Mission at Pinang.—From the extent of the Chinese population between 7 and 8000, and from the Chinese junk, but a few of which touch at Pinang, the comparative importance of the Chinese mission here will, in part, be estimated. [The Deputation then proceed to assign various reasons which induce them to recommend to the Directors the revival of the Chinese branch of the mission.] The Malayan branch of the mission has a much more extensive range; having access to a population nearly twice the amount of the Chinese; and, we are happy to state, that Mr. Beighton appears to have acquired a competent knowledge of the Malayan language, which he is diligently employing in promoting the objects of his mission. He has six schools of Malayan children under his care, containing 127 boys and 38 girls, in all 165. Some of these are 17 or 18 years of age. But though the above number appears upon the books, considerably less than that number attend at the same time.

On the Lord's day, in the forenoon, the teachers of the schools, with some other adults and children, in all to the number of 60 or 70 attend public worship at the Mission chapel, when they are instructed by exposition, of scripture, in the great doctrines of the Gospel, &c. and suitable behaviour is generally observable among them. In the afternoon, Mr. Beighton visits one or other of the schools in the neighborhood, where he gives an exhortation to the children, and such adults as may attend from the immediate vicinity. In the evening, he preaches in the chapel to a congregation of English, when several respectable inhabitants of the island attend, and some good he has reason to hope, has been done among them, by the preaching of the word. While we resided here, Mr. Tyerman preached every Lord's day evening, to full and respectable congregations.

Among the Malays, there is no reason hitherto for hoping, that any essential good has been done. However, a few of the school-masters appear to possess some knowledge of the scriptures, and the way of salvation. But the love of worldly gain is so influential with these people, that at best, we must rejoice with trembling. The schools form the principal ground of Mr. Beighton's hopes of usefulness, though prejudice among the Mohammedans here, has in a measure subsided. The Mission chapel is an excellent building fitted up with great neatness, surrounded by a veranda, and supported by handsome pillars. Adjacent to it, the Mission house, which is a good bungalow, and of sufficient size to accommodate two families, and is surrounded by garden-ground.

Mr. Beighton's health has been very indifferent, and though he is now better, yet we think his state is delicate. Mr. and Mrs. B. have a family of four children, besides the daughter and only child of Mr. and Mrs. Ince, who is a fine and promising child. Every care is taken, and kind attention shown to her by Mr. and Mrs. Beighton.

Progress of the Reformation in Ireland.—At the latest dates, the number of persons who had openly abjured the papacy, and conformed to the Protestant church, in Cavan, was upwards of three hundred. These events were calculated to produce great excitement throughout Ireland, and the Roman Catholic priesthood became greatly alarmed. Dr. Curtis and other Roman Catholic prelates proceeded to Cavan to discover the cause of these large secessions, and he has published a sort of manifesto, in which he declares the converts to be of the worst character, and to have been brought over by money.—On the other

er hand, it is asserted that none were received until their characters were proved to be good, and many who had applied, but could not produce such proof, were dismissed. The Editors of the Examiner say that the very supposition that 800 of the Roman Catholic population could be bribed, is absurd, and that those from whom they separated, well knew it to be so. A meeting has been called at Cavan, for the purpose of refuting the prelate's statement.—*Church Reg.*

RELIGIOUS INTELLIGENCE.

ALABAMA.

From a Notice of the Presbytery of Alabama, which met at Mobile, March 8th.

Numerous petitions were laid before the Presbytery from various parts of the State of Alabama, and from the Territory of Florida, praying for spiritual assistance, and that the words of peace and salvation may be spoken to them by the Ambassadors of Christ. The Reports of the Young brethren who had been employed by the Board of Missions under the direction of the Presbytery, were received and highly approved; also a verbal report of the Missionary under the direction of the General Assembly, who had been sent to labor within our bounds. These Reports open to the view of the Presbytery a vast field of Missionary ground. In Pike county, and the Territory of Florida, about nine hundred who adhere to the Presbyterian order have been visited by our Missionaries. Those friends of Zion, since their emigration to the regions they now inhabit, have lived destitute of the public means of grace—Sabbath after Sabbath has passed silently away—Pious heads of families have had to act as the Patriarchs of old in the capacity of Priests or Ministers, amongst those of their own households. But while exerting themselves in this way to keep up the life of religion in their own souls, and to train up their children in the nurture and admonition of the Lord, gloomy clouds of despondency often overcast their prospects, and distressing apprehensions were entertained that all their exertions would be in vain, should they be destined to remain without a preached gospel, & the dispensations of the sealing ordinances of the Lord's House.

A resolution was passed by the Presbytery directing Messrs. Murphy, Alexander and Kennedy to visit, as soon as practicable, Pike county & Florida, to preach the gospel, organize churches, and administer the ordinances to those who belong to the fold of Christ.

The narrative on the state of religion was but little different from that received by the Presbytery at its last stated session. A general and increasing attention is given to the preaching of the gospel. Some churches have had considerable accession of members.

While the Presbytery has heard much calculated to encourage and gladden the hearts of the friends of Zion, there are many things indeed, in the narrative, which cause great grief and sorrow, to the friends of mankind. Iniquity in many places awfully abounds, profane swearing, Sabbath-breaking, intemperance and fashionable amusements, seem to have gained the ascendancy, and sobriety and religion are thrown in the back ground and trampled under foot.

The Presbytery has appointed and set apart the second Thursday in May next, to be observed by all the churches under its care, as a day of humiliation and prayer.—*Alabama Her.*

DOMESTIC MISSIONS ENCOURAGED.

The Treasurer of the Western Domestic Missionary Society, in New-York, states the following instances of liberality, which are highly worthy of imitation. We receive them through the Utica Recorder.

"I have just received information from the Rev. Ralph Cushman, that the Presbyterian church of Manlius Square have made an exertion to support a missionary in the northern part of that town, which is an important missionary field; and that for this purpose there has been raised in this church and society, \$204 17. The places in which the missionary has labored have made up one half of his support. There is nothing peculiar in the situation of the church of Manlius, to enable them to do so much for the cause of Domestic Missions, but a willing mind. As it respects this world's goods, many churches, that do comparatively nothing, are far before them. It is but a short time since it was with difficulty they could raise an adequate support for their own minister. When this subject was presented to the church of Cooperstown, the ladies, with a laudable zeal, gave assurance that they would support one missionary. The gentlemen observed that they could not do less, and hoped to do more. In the same congregation, the Fly-Creek and Hartwick Benevolent Society advanced nearly enough to support one missionary at \$50; and a gentleman of that church subscribes \$100 a year. So that this church of Cooperstown alone will support four missionaries."

Young Men's Missionary Society, City of N. York. auxiliary to the A. H. M. S. The 4th annual meeting was held on the 9th inst. It appeared from the Report, that the receipts of the Society during the year, had amounted to \$1381, 47; which is \$300 more than the income of any former year. The amount paid over to the Parent Society was \$1,300, and has been applied to the aid of twenty-four congregations, in the support of twenty-two ministers, more than half of whom have been continued through the year, and are still on the list of the Society's engagements. These missionaries have reported 131-2 years of service within the last year, being a larger amount than was ever before furnished by the Society in a similar period. Two revivals were mentioned as having been enjoyed under the labors of the Society's missionaries—one in Florence, Oneida county—the other in Canton, county of St. Lawrence. The former resulted in the hopeful conversion of more than sixty souls; and among the fruits of the latter, twenty were added to the church on the first Sabbath of the present year, by which its numbers were more than doubled. Most of them were heads of families.

USEFULNESS OF TRACTS.

Bishop Chase's use of 1000 pages of Tracts at the contemplated site of Kenyon College, Ohio.

My sister, says the Bishop, (we report it merely from memory,) sent me one thousand pages of Tracts of the American Tract Society, which I received, while making some of our earliest preparations for the location of the College. We had already collected about 70 children into a Sabbath School, whom we instructed for an hour or two, previous to the public service, which we regularly commenced at 11 o'clock. While engaged with these children, I found that a large number of young men had collected around us; but it was only to be spectators of our proceedings; for, though only a small part of them could read, they seemed to feel about being taught in a Sabbath School. At length, on receiving the Tracts from my sister, I went out among them and said, "Why do you stand gazing about here? Now just take some of these little books, and gather yourselves together, in little circles of half a dozen or a dozen each, and let those among you who can read, read to the others. It is better than to be idling away your time in this manner." His invitation was cheerfully com-

plied with, and for successive Sabbaths, says the Bishop, it was one of the most affecting sights I ever witnessed, to see them collected in little groups, and seriously listening to the words of life contained in these precious little Tracts.

Am. Tr. Mag.

INFLUENCE OF "THE SWEAVER'S PRAYER."
Three years ago, says a respectable gentleman, as I was on a passage by water from Boston to Baltimore, one of the sailors on board was very profane, & I read to him the "Sweaver's Prayer." He acknowledged his wickedness and became very much affected in view of it. When we arrived at Baltimore I accompanied him to church. I have since learned that he continued anxious concerning his spiritual welfare for about a month, when he obtained a hope of an interest in the atoning blood of Christ. He is now established in business at Baltimore, and sustains a good Christian character. He has several times written me, expressing his grateful remembrance of our interview.

GOOD EFFECTS OF THE TRACT ENTITLED "THE WELL-CONDUCTED FARM."

In the spring of 1826, says the officer of an Auxiliary Tract Society in Connecticut, a respectable citizen removed from this place to take charge of a large farm in Jefferson County, N. York. On leaving us, his son was presented with a number of Tracts, among which was, *The Well Conducted Farm*. (No. 176.) At the commencement of the hay season, when an intemperate use of ardent spirits appears to be sanctioned by the custom of almost the whole community, he read this Tract to the family, including the laborers. The immediate consequence of it was, that two young men determined not to make use of any more ardent spirits. Since that time one of the young men has become hopelessly pious.—*ib.*

NEW-YORK CITY TRACT SOCIETY.

The following circumstances were communicated by a member of the Board of this Society, concerning his distributions in one of the markets. He found himself actually thronged with applications for Tracts; and often, in subsequent distributions, met with the most cheering evidences of the usefulness of Tracts he had given on former occasions. On entering the market recently,—*"Here,"* said one, *"comes the man that would make us all good."* "I fear," said another, *"that it is a hopeless task."* "Well," said a third, *"I think he is in as fair a way to do it as any one; and I am sure we are much obliged to him for what he has done already."* He brings us treasures better than money."

One market woman, being asked if she had read the Tracts previously given her, said, *"Yes, I have read them through more than once."* Her husband, who stood near, overhearing the conversation, added: *"She has been very serious of late—she has learnt more on the subject of religion since she received those Tracts, than all she ever knew before."*

Another woman begged for the Tract entitled, *"The Way to be Saved,"* saying that her husband, who was blind, had heard of it, and was very anxious to have it read to him; for he was seeking after the way to be saved.—Another said she would not take a dollar for one Tract which he gave her, so highly did she value it.—Another inquired of the distributor, if he had himself read the Tract on the Sabbath, which he had presented her a short time before. He replied, that he had. *"Ah,"* said she, *"it is God's truth, and I hope it has taught me to 'Remember the Sabbath Day' better than I have done."*—*N. Y. Obs.*

PROCEEDINGS OF THE FIRST TEN YEARS OF THE AMERICAN TRACT SOCIETY INSTITUTED AT BOSTON.

This volume, containing 215 pages, and neatly bound, is now for sale at the Society's Depository, Hanover Church, Boston, at the very reduced price of 25 cents per volume. It contains an account of the origin of the Society, a list of the original donors, the first ten annual reports entire, a list of the Tracts as they were adopted from year to year, extracts from the Correspondence, showing the want of Tracts in many parts of our country and the world, the eagerness with which they are sought after and read, and many facts illustrating their usefulness, together with a brief view of the operations of the principal Tract Societies throughout the world. Every Minister of the Gospel, and every private Christian, who receives this volume, will find it a valuable accession to his library.

Am. Tract Mag.

REVIVALS OF RELIGION.

Choctaw Mission.—A letter received in Philadelphia, from a teacher under the American Board at Emmaus, has the following paragraph: *"Last night I received the joyful news, that the Lord is pouring out his Spirit at Elliott, Mayhew, Ji-ik-hun-nah, & Goshen, four missionary stations in this nation; at Mayhew, we learn that all the hired men, and several of the large scholars were anxiously inquiring what they must do to be saved; at Goshen, three in the family are rejoicing, and a general seriousness pervades the family."* (Philadelphia.)

Chenango Point, N. Y.—A letter from Montrose, Pa. to a gentleman in this city, dated April 8th, says, *"At Chenango Point, seventeen miles north of this, a powerful revival has just commenced. A person who came from that place, represents it to be quite as powerful as at Ithaca. At Union, two miles below the Point, the good work still continues."*—*N. Y. Obs.*

Rochester.—Further information from this place has been received. The work increases. The three Presbyterian congregations participate in it; and a deep solemnity has pervaded the whole village. The Lord is there in his power. Would that his own dear people may not there, as at many other places, be found to dishonour him with slothfulness and unbelief.—*Utica Rec.*

Salina and Syracuse, Onondaga Co.—For three or four months past, a revival has been in progress at Salina; and the subjects are becoming somewhat numerous for a place of that size.—Syracuse participated in the work for a time.—*ib.*

Parma, Genesee Co.—A revival, we learn, has commenced at this place. As to its progress, we have no particular information.—*ib.*

Connecticut.—In Lebanon, a revival commenced in January last, and still continues. More than 30 give evidence of a saving change, principally from among the youth. There is also a revival in New Preston.—*N. Haven Intell.*

A letter directed to the Editor, from Nottingham West, bearing date April 2nd, says,—*"The revival here still continues. Seventy persons have entertained hopes in town. Also at Litchfield, a work of grace has commenced; twelve are hoping."*

At Hampton, the revival, we learn, has become extensive and peculiarly powerful. Nearly the whole town, it is stated, are either hopeful subjects of conversion, or a state of anxious concern for their souls. Temporal business is made to give place to things of greater moment, and the great question, *"What shall I do to be saved,"* agitates almost every bosom.

[N. H. Repository.]

RECORDER & TELEGRAPH.

BOSTON, APRIL 20, 1827.

A SERMON, delivered at the Dedication of the Chapel in Amherst, Mass. Feb. 23, 1827. By HENRY HUMPHREY, D. D. President of the College. AMHERST, CARTER & ADAMS.

It is well known, that Amherst College is yet in its infancy, considered as to the number of its days; though it has, in many respects, outstripped many of its seniors, in its advance towards maturity. It is still in want of funds, to enlarge the sphere of its usefulness, and has but recently erected a building specially appropriated to the worship of God. But it is highly favored in its officers, and remarkably supplied with students. It has struggled, long and sorely, with peculiar difficulties; but it has wonderfully survived and surmounted them. Its very name was once cast out as evil, by not a small portion of the community; by the same persons who now mention it with respect, and who will soon be disposed to do it honor.

The dedication of its Chapel, may be considered as marking an era in its history, or a stage of its progress favorable to a review of the past. When its friends were assembled before the Lord in their solemn service, how could they but admire and adore his Providence, seeing all the way in which he had led them? And what passage could furnish so appropriate a theme for meditation, as the grateful acknowledgement of Samuel, (1 Sam. 7. 12.) *Hitherto hath the Lord helped us.* This text suggests to the preacher these topics for consideration. 1. That without God we can do nothing. 2. It is the prerogative of God to afford help in his own appointed way, and in his own good time. These topics are illustrated and enlarged upon, in a perspicuous and satisfactory manner. The subject supplied him with the following "Inferences. 1. If we can do nothing without God's help, then we are bound to acknowledge him in all our ways, and thankfully to recognize his efficient aid in the accomplishment of every good enterprise. 2. Let us unceasingly pray for his help. 3. The thronging recollections which are called up by the occasion and the place of our present meeting, conspire to give an interest to the text, which no ordinary circumstances could impart. 4. From the rich experience of the past, we derive great encouragement for the future. 5. The subject of our present discourse, furnishes the best possible reasons for dedicating this noble edifice to God."

The act of dedication is solemn, appropriate, and eloquent. The story of the Institution, in its various periods of darkness, discouragement, disappointment and sorrow, is well told; the speaker finding frequent occasion to sing of returning light and deliverance, to raise an Ebenezer and say, *Hitherto hath the Lord helped us.* We have room now for only a short extract; and we shall probably make no more hereafter, lest we should prevent any from reading the pamphlet itself.

"In looking round upon all that is here, upon these great buildings, these fine accommodations, these students, this crowded and joyful assembly, and in thinking of the unobscured growth of this young Seminary, how can we help exclaiming, 'What hath God wrought?' How distinct is the seal of his approbation upon this great work! Entire freedom from mistake, and perfect disinterestedness of motive, cannot indeed be claimed for any body of men, or any human enterprise. But I do believe, that after making every abatement on this score, it will be found in the great day, that much prayer and much faith have been embarked from the beginning in this undertaking; and that God has mightily assisted in carrying it forward. And it is a circumstance which demands our particular and grateful acknowledgments to him, that not a life, nor a limb has been lost, and that no serious injury of any kind, has been experienced, in the erection of these buildings."

Again I feel constrained to say, "What hath God wrought?" Five years ago, there was one building for the accommodation of between fifty and sixty students on this ground; four years ago, there were between ninety and a hundred young men here; one year ago, there were a hundred and fifty; and now there are a hundred and seventy. In 1820, this Seminary did not exist. In the fall of 1821 it was first organized. For more than three years, it had to struggle with all the disabilities and discouragements of an unincorporated institution. It is scarcely two years since it was chartered; and yet, I believe, that in the number of undergraduates, it now holds the third, or fourth rank in the long list of American Colleges! God forbid that this statement should excite any but grateful emotions, in the bosoms of those by whose instrumentality so much has been accomplished. Let all boasting be excluded. There is no place for it here. The occasion calls, not for the mention of what they have done, but for devout acknowledgments to him who has justly claims all the glory. But though no man has any thing to boast of, it is a medal that we should carefully look over this ground to day, that the inscription may be indelibly graven upon our hearts, *Hitherto hath the Lord helped us.*

AN ADDRESS, upon the Effects of Ardent Spirits, delivered at Lyme, N. H. Jan. 8, 1827. By Jona. Kittredge, Esq. Concord, J. B. Moore.
For some weeks we have intended to fill our "Temperance Department" with two or three extracts from this Address; and we still verily believe we shall do it soon. But that department and others have had such an abundant supply of original matter, that we have been so far prevented. We therefore take this method, to call the attention of our readers to one of the best productions on this subject which have lately appeared; at least so far as our knowledge extends.

Mr. Kittredge has the felicity of speaking directly to his point, and of declaring the thing as it is, without ambiguity, circumlocution, or false delicacy. He talks of drunkards and tipplers without reserve, and depicts the personal and family wretchedness which attends the sin, as one who is in earnest to expose and remove it. He deals too with the 'temperate' drinker with no sparing hand; and exposes the evils of an occasional and partial indulgence, so that no sober, reflecting man could hear him, and not go home and proscribe the use of ardent spirit forever. We have observed some negligence of style. The author sometimes exhibits a levity rather incongruous with the melancholy subject; and in a few instances seems to feel more of severity than compassion towards the victims of intemperance. We mention these defects, because we should like to see them removed in a second edition of the Address, for which we presume a call will be made for more extensive circulation. A preface informs us, that many of the principal inhabitants of Lyme, on the same day, subscribed an agreement to use no distilled liquors, except in cases of sickness; and not to provide them for their families, their friends, or their workmen.

PRESBYTERIANISM.

The Literary and Evangelical Magazine, in giving an account of a meeting of the Presbytery of Winchester, says, "Presbytery had again reason to lament that so few Ruling Elders, the Representatives of the churches, were present at this meeting." It then adds, "The person who will devise a plan that will secure the attendance of these brethren on our ecclesiastical judicatories, will very much promote the interests of the church." The same defect, we believe, is often lamented, particularly of late years.

We are not connected with the Presbyterian church, and may not be competent judges of the nature and cause of her defects, or of the best way of removing them. But we would gladly promote her spiritual interests, by every means in our power. We would suggest, therefore, whether other members of the same church have not met this difficulty, in a late publication, though without the least reference to the suggestion of the Magazine. The Committee of the Presbytery of Oneida, N. Y., in connection with their "Narrative of the Revival of Religion" within their bounds, answer the question, *What can be done to sustain and increase the spirit of Religion in our churches?* Their 16th proposal for this purpose is in these words:

"The stated meetings of ecclesiastical bodies ought to be more strictly religious. Meetings of our Sessions, of our Presbyteries, of our Synods, & even of the General Assembly, are mere meetings of business, and this business is too often done in the spirit of the world. Our pious people are uninterested, or grieved to see the ambitious and litigious spirit which too often prevails. Were he in whose name we act, to descend again, and appear in person, and witness our proceedings, could we expect his approbation? Were more time spent in prayer and other religious exercises, our business would be as soon done, and better done, and we should return with a 'conscience more void of offence toward God & toward man.'"

Were this proposal adopted, it might render the meetings of Presbyteries similar to those of Church Conferences in Maine and New-Hampshire; where clergymen and laymen take delightful counsel together, and incite each other to love and good works, in a more efficient manner than has probably yet been adopted in any other kind of meeting in our country.

PROSPECTUS.

Of a new weekly paper, designed for Children & Youth, entitled, YOUTH'S COMPANION.

On presenting the following Prospectus to our readers, we apprehend some will object that another paper is unnecessary and expensive. To this we would answer, that it is better our children should have a taste for reading at home, than that they should pass their evenings abroad in the midst of temptations. If they have a taste for reading, let works of a religious or moral character exclude those of an opposite tendency. As to the expense, if our youth would be willing to pay for it themselves, with money which otherwise might not be so profitably expended.

Would not Sabbath School Teachers find the Youth's Companion useful, as a reward to their Scholars? And would not a class contribute three cents a week to pay for it, after the teacher has read it?

Newspapers contribute to form the minds and habits of our youth, almost beyond calculation. It cannot, therefore, be a trifling object, to furnish one for them which they can easily understand, in which they feel a peculiar interest, and which will be likely to do them good and not harm.

A specimen of the work has been published, and sent to all our Agents; so that subscribers in any place can see it, by applying to the Agent there. Our Agents also are respectfully requested, to make it known to subscribers and others.

PROSPECTUS.

The Editors of the Boston Recorder propose to publish a paper for the special use of Children and Youth, entitled *Youth's Companion*. We have several reasons for making this proposal. We could about half fill the Recorder with interesting selections, adapted to the juvenile readers, from the various publications which we receive and peruse. Many of these too valuable to be thrown by and circulated no more, but we could by no means spare room to enlarge our Children's and Youth's Departments so as to admit one half of them. Yet they might be collected out of other publications, where they are embodied with other subjects, and placed together before the eye of the youthful reader. Another reason is, that the capacities of children and the peculiar situation and duties of youth, require select and appropriate reading. And while adults have various periodical publications, which they consider highly valuable, the younger part of the community seem to require that the same means be prepared for their gratification and improvement. If to these we add one reason more, the propriety of the step we have taken will be apparent. This is a day of peculiar care for Youth. Christians feel that their children must be trained up for Christ. Patriots and philanthropists are making rapid improvements in every branch of education. Literature, science, liberty and religion are extending in the earth. The human mind is becoming emancipated from the bondage of ignorance and superstition. Our children are born to higher destinies than their fathers; they will be actors in a far advanced period of the history of the world. Let their minds be formed, their hearts prepared, and their characters moulded for the scenes and the duties of a brighter day.

The contents of the proposed work will be miscellaneous, though articles of a religious character will be most numerous. It will not take the form of discussion, or argument, and controversy will be entirely excluded. It will aim to inculcate truth by brief narratives, familiar illustrations, short biographies, and amusing anecdotes. It will attempt to excite attention to good things by entertaining matter; and yet every thing frivolous or injurious will be avoided. Its several departments will comprise religion, morals, manners, habits, filial duties, books, amusements, schools, and whatever may be thought truly useful, either in this life or the life to come. It will, of course, be a constant advocate, and we hope an efficient helper of Sabbath Schools, Bible Classes, and the various means which are in operation for forming the characters of the rising generation on the standard of the Bible.

Publication, so far as we know, is of a new kind. There are Tract and Sabbath School Magazines, very useful for youth, as well as others; but confined to their appropriate spheres. There are Literary Magazines for youth, which exclude religious topics; and others for mere amusement, whose influence is unfavorable to religion and morals. There are publications, devoted to the subject of education; but intended more for the parent and teacher, than for the child and pupil. Any or all of these occupy only in part the ground which we propose to take. A small weekly journal, which should entertain their children and incessantly instruct them; which should occupy leisure hours, and turn them to good account; which should caution and aid parental counsel and pulpit admonition; which should be an easy and familiar manner, warn against the ways of transgression, error and ruin, and allure to those of virtue and piety; a journal of this description has long been desired by anxious Christian parents—or at least they have felt the want which this is intended to supply. The little they have had in this way in the Recorder and other publications, has excited their wishes for more; and those to whom our present plan has been named, have hailed it with much satisfaction.

If the publication proceeds, we shall hope to receive aid from such friends as can write feelingly for children and youth, and bring their language to their capacities. For ourselves, as editors, we can only say that we are fathers, and we hope Christian fathers, who know practically the wants of parents; that we have access to many sources of supply for such a paper; and that we trust our manner of conducting the Recorder has been such, as to inspire a good degree of confidence in the minds of our readers, that what few talents we may have, will be faithfully applied to the direction of the Youth's Companion.

We do not intend our new engagement shall interfere with our present editorial duties, or diminish our attention to the Recorder. If the new paper is encouraged, we shall procure whatever assistance may be necessary, that both may receive full attention. The Children's and Youth's Departments will be continued in the Recorder; and no article will ever appear in both papers, unless, re-

ry rarely, it be one of peculiar importance, or occasionally a paragraph of very interesting intelligence. The Recorder will contain no advertisements and no reviews.

With these remarks we introduce the Youth's Companion to our young friends and their parents. If it prove an acceptable associate at their firesides, or in their social circles, we shall be happy to send it forth on weekly visits, and trust that none will have occasion to regret its appearance among them.

CONDITIONS.—I. The Youth's Companion will be published weekly, at the office of the Boston Recorder, on the first of each month, on a half sheet of royal paper.
II. The terms will be \$1.50 in advance. If not paid in advance \$2, will be charged. To Agents who pay in advance 8 copies, \$1, 25.
III. No subscription taken for less than a year. Subscriptions considered permanent, unless they are expressly limited.

IV. The next number will be published on the first week in June next, provided sufficient patronage is obtained.
V. If persons at a distance send their names by the first of May, they will be entitled to the paper at the advance price.

These terms cannot be considered high, in comparison with the Recorder and other papers, if it be remembered, that we may not at first expect so large a list of subscribers, and that no profit will be derived from advertisements, and that an extensive subscription should be obtained, the price will be reduced.

WILLIS & RAND.

THE THEATRE.

Opinions of the parlor, J. Quincy Jr., father of the present Mayor of Boston.

When at New-York in 1773, he attended the theatre one evening, and says of the performance, *"I was on the whole, much amused;—but as a citizen and friend to the morals and happiness of society, I should strive hard against the admission, and much more the establishment of a theatre, in any state of which I was a member."*

Meinert, p. 128.
In Nov. 1774, while he was in London, he wrote thus in his journal: *"Went this evening to Covent Garden Theatre; saw the 'Beggars' Opera,' with the farce of 'Cross Purposes.' Shuter acted well the part of Peckham, and the actresses in several striking elegances of gesture, voice and action, convinced me that women equal men in the powers of eloquence. I am still further satisfied in my opinion, that the stage is the nursery of vice, and disseminates the seeds of it far and wide, with an amazing and baneful success."*—*ib.* p. 233.

LADIES.

How to know a Lady in the Theatre.—A truly lady a theatre never wears a hat (particularly if read scullies or fashionable lace)—never sits or stands with her back to the view between the acts—never eats nuts or drinks or eats at all in the house. A lady never makes herself conspicuous by loud and boisterous conversation, particularly during the most interesting part of the performance.—Yet we have seen all these things done by those who considered themselves ladies.

Another.—If you would find "a true lady," you may search through the theatre, box, pit and gallery; but she is seldom, if ever there. Go then to the little group of mothers and children, or the circle of select friends, or some shade of poverty and sickness. In one of those places you will find her.

FEMALE DOMESTICS.

We learn from the papers, that an Association of respectable ladies has been formed in this city, for the purpose of encouraging good female domestics, and of aiding families in procuring help.

The constitution provides for the registry of the names of the female domestics, whose services may be obtained by the members of the association on application; and institutes certain rewards for those who live a certain period of time in the same family; and makes some provisions such as may be out of employ. The members pay a dollar a year, and are thus ensured the services of a faithful domestic. Those domestics who register their names will be pretty sure of good places, during good behavior; but in case complaint against them is made to the managers of the association, their names will be struck from the register.

A good example.—I understand that a Church of Christ in this city have met together, and unanimously resolved that they will not use any Ardent Spirits, except, in case of sickness.—Would it not be useful to the cause of Christianity, if all our churches should take a decided stand on this subject, and show by their example that they are opposed to the use of Ardent Spirits?

We know not that there is any necessity for reserve in this case. The church which has adopted this measure is Union Church in Essex Street; and the measure was adopted with great unanimity. The subject is before other churches in the city, and will probably be disposed of in a similar way.

Anniversaries in New-York.—Clergymen and Delegates to Benevolent Societies at the Anniversaries to be held in this city on the second week in May next, and who are not otherwise provided with suitable accommodations, are requested, on their arrival, to call at Mr. John P. Haven's Bookstore, American Tract Society House, No. 142 Nassau-street, where they will be directed to accommodations free of expense. ARTHUR TAPPAN, Chairman. New-York, April 14. JAMES C. BLISS Secy.

MISSIONARY MEETINGS.

The Gentlemen and Ladies Associations connected with the Palestine Missionary Society, will be visited by the Delegation appointed by the Society, at their respective annual meetings on the following days at 2 o'clock P. M.
Third Parish in Abington, Tuesday, May 8.
Second Parish in Randolph, Tuesday, May 8.
Union Bantree and Weymouth, Friday, May 11.
First Parish in Randolph, Monday, May 14.
Second Parish Abington, Thursday, May 17.
First Parish Weymouth, Thursday, May 17.
First Parish Abington, Friday, May 18.
First Parish N. Bridgewater, Monday, May 21.
First Parish Bridgewater, Wednesday, May 23.
First Parish Halifax, Thursday, May 24.
First Parish N. Middleboro', Thursday, May 24.
First P. Easton.—1st P. Bantree.—2d P. Weymouth. Braintree, April 12. JOSIAS PERKINS, Secy.

CARDS.

Messrs. Editors, I wish, through your paper, to acknowledge very gratefully the affection and respectful notice of my society in presenting me *Twenty Dollars and Fifty Cents*, to make me a Life Member of the American Tract Society at New York. May the saving grace of the Redeemer be their rich reward. JOHN H. CHURCH. Pelham, N. H. March 25, 1827.

The subscriber, expresses his thanks to "Ladies of his Society," and particularly to Mrs. Abigail Thayer as agent, for contributing *Thirty Dollars*, to constitute him a Life member of the American Colonization Society.

Medway, April 7, 1827. LUTHER BAILEY.
Rev. Mr. WARNER gratefully acknowledges from an unknown hand, the Receipt of Religious Books to the amount of \$30,—which shall be circulated to do good according to the desire of the benevolent donor.—The results shall show that it is more blessed to give than to receive. Medford, April 2d, 1827.

BALAS SANFORD, very gratefully acknowledges the receipt of *Thirty Dollars*, from Mrs. Thayer of Litchfield, to constitute him a member of life of the Massachusetts Missionary Society. Litchfield, April 4.

Elizabeth Bingham expresses her thanks to the members of the "Boston Female Society for Missionary Purposes" for the respect they have shown her in contributing *Twenty Dollars* to constitute her a Life member of that Society. And she hopes that this expression of their benevolence, will stimulate her to greater efforts to promote the objects of that Society in which she has long felt a deep interest; and that the donation thus contributed will be the blessing of God replenish one of those small streams which cause increasing joy in Heaven. Boston, April 5, 1827.

The Treasurer of the American Society for the Promotion of Temperance, acknowledges the receipt of the following sums, being amount of collection on Fast-day in the respective congregations of the gentlemen mentioned: viz. Rev. Samuel Dana, Marlborough, \$20, 25 cts.—Rev. Mr. Hyde, Lee, \$12.—Gideon B. Perry, New-Bedford, \$9. Rev. Mr. Raynolds, Wilmington, \$5. Rev. Mr. Church, Westhampton, \$5.50.—Rev. H. W. Bush, Amherst, \$12.50.

RELIGIOUS SUMMARY.

A meeting of nearly 1000 ladies of London has been held at the Crown and Anchor, Lady Georgiana Welf in the chair, to adopt measures for the conversion of the Jews in England. About half a dozen gentlemen attended and addressed the meeting.

Chickasaw Mission.—This mission is directed and supported by the Synod of S. Carolina and Georgia. A letter from Mr. Stewart to the Cor. Sec., dated Monroe, Feb. 15, represents its present situation as extremely critical, in consequence of pecuniary embarrassment. He is \$700 in debt, and must dismiss the school the first of May, unless he is relieved by his patrons. The benevolence of the South will not suffer such an enterprise to fail.

Fort Defiance Mission.—A letter from the Rev. E. Pate, who has charge of this mission, dated March 1, states that the society which was gathered at Fort Defiance last year is in a prosperous condition. They have commenced building a meeting house, which is already in a forward state. Brother Pate observes that this has been to him a year of affliction. Sickness and death have entered his family and deprived him of his wife and one of his children.—N. Y. Adv. & Jour.

The Hartford Female Jew's Society devoted their last year's contribution, so far as possible, to the education of female Jewish children at Bonifay.

Rutland County, Vt.—The Bible Society of this county met at Rutland, T. P. April 7th. The Directors estimate that 500 families in the county are destitute of the sacred volume. With this fact before them they thought and said, that something must be done. In accordance with this design, it was voted to employ immediately two agents, one for each probate district in the county. The object of the number of families who are without the Bible, who are able to purchase at cost, and who are the proper objects of this sacred charity, and also to solicit subscriptions and donations in aid of the funds of the society.

Rev. Eldon Smith and Rev. Henry Hunter were appointed agents for this service. From the accounts of the society, it appeared that, since its organization, there has been paid into its treasury about eight hundred and forty dollars—that there is now on hand one hundred dollars, and nearly fifty dollars in cash. The Treasurer wants this sum immediately increased, so that he can purchase the 500 Bibles to supply the county.

Bible Society of Virginia.—The fourteenth annual meeting was held at Richmond on the 3d inst. A sermon was preached on the occasion by Rev. Richard C. Moore. Receipts during a year, including the balance in the Treasury of \$108, one thousand and twenty dollars; of which \$262 were remitted to the American Bible Soc'y.

Cause of Bible Classes.—We learn from the Observer & Chronicle, that a committee from six different denominations in Philadelphia have been appointed, with authority, whenever they shall deem it expedient, to take measures for the establishment of a national society, for the more general promotion and improvement of Bible Classes. The Managers of the American Sunday School Union have decided against the proposal of connecting the two objects together in that institution, as was proposed by the Pastoral Association of Massachusetts.

Sabbath Schools in Addison County, Vt.—The friends of Sabbath Schools will be glad to see the following extract of a letter to the Editor from a member of the Addison Association.—"You are authorized to say (on account of the example you think it will do good) that the Addison Association at their last meeting voted to send an agent to most of our churches and societies, to obtain funds if possible, with a few to support an agent while he may form Sabbath Schools or Bible Classes, or both, in every town and society in our bounds; and also, where churches are unable to supply themselves, to furnish them with a library and with the *Sunday School Magazine*. You may say also, that to most of our churches the appeal has been made, and that the answer they give is—'we will build with you.'—Vt. Chron.

Philadelphia City S. S. Union.—The number of Schools now in connection with this union is 31, containing in all 2489 scholars, in the instruction of whom are engaged 232 teachers. There are within the bounds of the city 33 schools not connected with this Society; the probable amount of scholars in all of which, may be stated at 3063; of teachers 352.—Philadelphia.

A society has been formed during this month, by the friends of Sabbath Schools in Hampshire County, called the Hampshire S. S. Union, and auxiliary to the Massachusetts Union. Lewis Strong, President; D. S. Whitney, Sec.; E. S. Phelps, Treas.

Southern and Western Theological Seminaries.—Education is cheaper here than even at Kenyon College, the annual expenses of a student, with the aid received from persons in the neighborhood in the way of clothing, &c. not exceeding \$25 or \$30. This results from its location in a rich country, which has not a ready market for its surplus produce, and the employment of the students during the hours of relaxation, in profitable labor. A great part of the expenses of the institution thus far have been borne by the Professors. The number of students is from 30 to 40, and more would be received but for want of funds to support them. The Young Men's Education Society of New-York, have voted \$250 annually to this object.—The Seminary is at Maryville, East Tennessee.

Baptists in N. Hampshire.—The Theological & Academic Institution at New-Hampton under the patronage of the Baptist Convention went into operation last May. From recent intelligence the Institution are very flattering. More than a hundred students entered during the past year. Mr. Farnsworth is the Principal. A revival commenced in the institution last fall, and about twenty connected with it have become the hopeful subjects of divine grace. Among these are a number of young persons of promising talents.

The Crisis of New-Hampshire.—Rev. Mr. Williams, of Concord, writes to the editor of the Watchman, that there is a great inquiry for ministers of Christ, among the Baptist societies of New-Hampshire. The revival continued at Guilford, & was general throughout the town.

The third Congregational society in Portsmouth has recently voted itself a Baptist society, and twelve of the principal members of the church have embraced the sentiments of our denomination and their meeting-house is now open for Baptist preaching.—Boston Watchman.

Unprecedented Patronage.—The Methodist Pastors of New-York, Advocate and Journal, now has about 12,000 subscribers.

Bishop Burgess.—The Christian Observer for January, states, that this indefatigable writer has just completed his hundredth publication.

ORDINATIONS, &c.

In Danvers, Rev. CHARLES C. SEWALL, Ordaining Clergy, Rev. Messrs. Bartlett, of Marblehead; Rev. Mr. Green, of Lynn; Rev. Mr. Lamson, of Dedham (sermon from John 3:16); Rev. Mr. White, of Dedham; Rev. Dr. Flint, and Rev. Messrs. Upham and Flint of Salem.

On Thursday evening, April 5th, the Rev. W. G. MILLER was ordained to the pastoral charge of the Baptist Church in Orange-st. New York. Prayer by the Rev. J. Chase; Sermon by the Rev. A. Perkins, from Jeremiah 3:15; Ordination Prayer by the Rev. S. H. Cone; Charge by the Rev. J. Standford; Right-hand of Fellowship by the Rev. C. G. Somers.

Installation.—March 14, the Rev. ELIAS MERRICK, late Pastor of the Baptist Church in Ware, was installed Pastor of the Baptist Church in Leverett and Montague, Mass. The Rev. S. S. Nelson, of Amherst, preached the Sermon.

Dedication.—On Wednesday, the 4th of April, the new Meeting-House in Vernon, Conn. was dedicated to Jehovah, Father, Son, and Holy Ghost. Laboration and Reading the Scriptures by the Rev. Mr. Calhoun, of North Coventry; Introductory Prayer, by the Rev. Mr. Loomis, of Willington; Sermon, by the Pastor; Concluding Prayer, by the Rev. Mr. Loomis, of Willington. The house has a basement story, containing a large and convenient room for Sunday-schools; and cost about \$7,000. The day after the Dedication, nearly all the Slips and Pews, except those which are reserved, were sold for about \$7,700.—Hartford Obs.

Dedication.—On the 11th inst. the Church belonging to the Second Ecclesiastical Society, in Hartford, Conn. was dedicated to the worship and service of God. Sermon from Genesis xviii. 17, by the Pastor, Rev. Mr. Linsley.

On Thursday 13th ult. a brick meeting-house erected in Canton, N. H. for the Baptist Society in that town, was dedicated to Almighty God. The sermon was delivered by Prof. Farnsworth, of the Academy and Theological Institution at New Hampton, from Ps. 127:1.

AMERICAN EDUCATION SOCIETY.

QUARTERLY LIST OF DONATIONS.

(NOTE.—The Directors of the Society meet quarterly on the 2d Wednesday of January, April, July, and October of each year. By a vote of the Directors, all donations whether in money or clothing, are heretofore to be acknowledged quarterly instead of monthly. Notices will also be given occasionally of donations made into the Treasury of the several Branch Societies.)

DONATIONS INTO THE TREASURY OF THE PARENT SOCIETY—From Jan. 1st, to April 1st, 1827.

I. FOR IMMEDIATE USE.

Friend in Dedham,	\$ 5
Young Men's Aux. Ed. Soc. of Boston,	1055
Trifle, from a sincere friend to Christ,	5
Ridgde, N. H. Monthly prayer meeting in the 1st Congregational Society,	22
Newburyport, tenth semi-annual payment of the associate circle of industry,	25
Avails of clothing disposed of by Mrs. Porter, of Andover,	18
Putnam's family in Georgia, by N. Willis,	18
Pittsfield Female Aux. Ed. Soc. annual payment,	50
Fitchburg, Mass. a young lady,	5
Danvers, Monthly Concert,	20
Roxbury, Vt. female member of the church,	2
Paul Roberts, Mollie's store, N. York,	50
Putnam Female Aux. Ed. Soc.	102
Female Missionary Society, Sterling, Ms.,	4
Tobias Lord, Boston,	50
Avails of a potatoe field, from Dea. R. Saunders, Wrentham,	8
Friend, by H. Hill, Esq.	1
Female Ed. Soc. of Boston and Vicinity, auxiliary to Am. Ed. Society,	229
Female Ed. Soc. of Beverly,	26
Mrs. Daniel Spear, Quincy, by Willis & Rand, Enclosed to the Treasurer,	2
Female Ed. Soc. West Newbury,	12
Rev. John Dickinson, Charleston, S. C. for 1826, Do. do. do.	1827,
Son of Old Hampshire, for beneficiaries at Amherst Col.	7
Collected by Rev. Rodney G. Dennis, during a short agency, viz.	
From members of his society in Topsfield,	77 63
Harvard, monthly concert,	7 81
Do. a friend,	5 25
Fitchburg, in Rev. Rufus Putnam's Society.	
By 1 pair boots, value \$4 and cash,	40 77
Westminster, monthly concert,	4 00
Mrs. Persa Sweetser, a legacy advanced by Rev. C. Mann,	25 00
Westminster, several individuals,	19 28
Worcester, Rev. Mr. Hoadly's So., the balance after appropriating \$40 given by the Miss Waldo's to constitute their Pastor, an honorary life-member, and also after appropriating \$100 given by Mr. Wm. McFarland to constitute him an honorary life-member, as acknowledged below,	37 75
Rev. Mr. Goring's So.	36 90
Worcester, 1st Society,	37 75

Annual Subscriptions.		
Mrs. Keith, Charleston, S. C.	5	00
Sarah Battelle,	5	00
Edmund Kimball, Newburyport,	5	00
Mrs. Barksdale, Charleston, S. C.	5	00
Mrs. John Gadsden, do.	5	00
Miss Haxham, do.	5	00
Augusta Forman, Newark, N. J. for 1826 & 7.	10	00
Samuel Newman, Newburyport,	5	00
Life subscriptions constituting the donors honorary members for life of the Society.		
Rev. Eliphalet Nott, D. D. President of Union College,	40	00
Rev. L. J. Hendly, by the Miss Waldo's,	40	00
Mr. Wm. C. Fanning, N. York,	100	00
Rev. Alonzo Potter, Rector of St. Paul's, Boston, by ladies of his society.	40	00
II. FOR THE PERMANENT FUND.		

Life subscriptions contributing the donors' honorary numbers for life of the Society.

Rev. Eliphalet Nott, D. D. President of Union College.	40 00	
Rev. L. J. Hoadly, by the Miss Waldo's.	40 00	
Rev. Wm. McFarland, Worcester.	100 00	
Rev. Alonzo Porter, Rector of St. Paul's, Boston, by ladies of his society.	40 00	220 00

II. FOR THE PRESENT FUND.

Dartmouth scholarship, in part of principal, by Prof. Adams, Dr. Mussey and Mills.	370 96	
Lathrop scholarship, in part of principal, by Rev. Mr. Sprague, of W. Springfield.	100 00	
Legacy of J. Langdon, late of Plymouth, Ct. 100 00—\$70 96		

III. DONATIONS IN CLOTHING.

Rowe, M. Bundle of yarn, from a friend.	10 00
West Boylston, Female Reading and Char. So., 10 pr. socks, and 1 pr. pillow-cases.	10 00
Boston, Mrs. Christiana Baker, 6 pr. socks.	10 00
Dorset, Ms. Fem. Char. So. 9 pr. socks.	10 00
Newburyport, N. H. Fem. Reading & Char. So. box clothing.	10 00
Needham, Friendly So. articles of clothing, value \$32, 34.	10 00
Needham, Friendly to the So. 2 pr. articles.	10 00
Sterling, Ms. Fem. Miss. So. articles of clothing.	10 00

A. P. CLEVELAND, Treasurer.

CONNECTICUT BRANCH OF THE A. E. S.

March 22, 1827.—In the hands of Eliphalet Terry, Esq. Hartford, Treasurer of the Branch, and Agent of the Treasurer of the Parent Society.

I. FOR IMMEDIATE USE.

" Hartford Young Men's do. by R. Bigelow,	33 19
" Lavenham do. by J. R. Woodbridge,	42 00
" Hawes do. by do.	7 50
Donation from Dea. A. Cotton, by do.	5 00
Do. sundry friends, by Miss M. J. Chester,	4 62
II. SCHOLARSHIPS GIVEN TO THE A. E. S.	
Dudley Cook scholarship,	1000 00
Lavenham do. in part,	300 00
Hawes do. in part,	444 43
Wilcox do. in part,	340 00
Hartford Young Men's do. in part,	474 00

II. SCHOLARSHIPS GIVEN TO THE A. E. S.

the	— scholarship, by the late Moses	
in-	Newburyport.	
in-	2. The Payson scholarship, by 2d Congregation	
at	in Portland, Me.	
n	3. The — scholarship, by Ladies of Portland	
of	4. The Ellingwood scholarship, by the North	
the	tional Society in Bath, Me.	
the	5. The — scholarship, by the Cong. Soc. of	
the	6. The — scholarship, by the Cong. Soc. in Au-	
the	7. The — scholarship, by the 1st Cong. Soc. in	
the	8. The — scholarship, by the Cong. Soc. of	
the	Brunswick and Topsam.	
the	9. The — scholarship, by the 1st Society in	
the	10. The Lord scholarship, by Mrs. Phelo L.	
the	neburyport.	

\$2799 57

SCHOLARSHIPS FOUNDED—during last 3 months.

1. The Howard scholarship, by the late Moses Brown, Esq. Newburyport.
2. The Payson scholarship, by 2d Congregational church in Portland, Me.
3. The — scholarship, by Ladies of Portland.
4. The Ellingwood scholarship, by the North Congregational Society in Bath, Me.
5. The — scholarship, by the South Cong. So. in do.
6. The — scholarship, by the Cong. So. in Augusta, do.
7. The — scholarship, by the 1st Cong. So. in Hallowell, do.
8. The — scholarship, by the Congreg. Society in Brunswick and Topsham.
9. The — scholarship, by the 1st Society in Saco.
10. The Lord scholarship, by Mrs. Phoebe Lord, Kennebunkport.

P. S. Three of the above scholarships are not yet entirely filled up.

Two thousand five hundred and ninety-six dollars have been received by ninety-three beneficiaries, the last three months, as the fruit of their own earnings, in teaching school, and in various kinds of labor, as appears by their returns to the Board of Directors.

The appropriations for the Quarter amount to twenty-four hundred dollars.

E. CLEVELAND, Secretary.

TO CORRESPONDENTS.

A friend has furnished us with Dr. Clark's Tract on the use of Tobacco, and the subscriber who inquired for it can receive it by sending to this office. It was published by Thomas B. Reed, Newburyport, and sold by them and H. Whipple, Salem.

To the writer, who complains that his pieces have been delayed, we owe an apology for not having sooner acknowledged the receipt of them. Some of them will appear soon. If we knew how to address him, we could satisfy him at once.

Correction.—In the "List of Revivals" given last week, some errors occurred. The numbers affixed to the following towns denote "inquirers," instead of "converts":—Stoneham, Rowley, Charlestown, Newburyport, and Bradford. In New-York, for Geneva, read Genoa.

SECULAR SUMMARY.

FOREIGN.

Canary Islands.—The following particulars of the severe storm in those islands, were received at Havana in a private letter.—Three vessels were lost at Santa Cruz with three men. On shore many houses were inundated. At Candelaria, two houses were destroyed, with a bridge, a prison, a church, and the castle, with eight men. At Guimar five or six persons, eight houses and farm-houses in the vicinity of 1300 persons, with nearly all the inhabitants. At Oratava 102 men, women and children, and 587 domestic animals; beside 72 houses ruined, and 144 destroyed.

A correspondent of the National Gazette states, that Mrs. Opie, the accomplished authoress, and the celebrated Mrs. Fry, the benefactress of Newgate, are about to visit this country, and to be lodged in the city of Philadelphia, accompanied by Anna Braithwaite. They will probably be in Philadelphia in time to attend the Yearly Meeting of the Society of Friends.—[N. Y. Adv. & Jour.]

England.—Meetings continued to be held of the opposers of the Free Trade act, and petitions have been agreed to, praying the government to authorize the employment of British vessels exclusively in the lumber trade of this nation and colonies.

A report is current said to have been received by the British North West Company, that Capt. Franklin had accomplished the object of his great over-land expedition, and had fallen in with, and embarked on board of His Majesty's ship Blossom, which had been sent for the purpose of meeting him in Behring's Straits.

Petitions had been presented to parliament, praying that the proposed increase of the salary of the Duke of Clarence may not be confirmed, till the wants of the starving population are alleviated.

The debates on the Catholic Claims, and the Corn Laws are expected to be unusually warm and the questions closely contested.

Accounts from Portugal are to March 1.—Affairs not tranquil—and expectations existed that the war would be carried into Spain. Provisions and forage high—ports not yet open.

The latest information from Rio de Janeiro, (Feb. 27.) has a report of a seizure gained by B. Ayres Ayres in the Brazilian Province of Rio Grande.

The American trade to China last year amounted to \$8,949,562—between China and South America, double what it was the preceding year.

Steam Boats in India.—A Calcutta Paper says "Steam Vessels will become as numerous on the rivers of India as on those of Europe and America. They continue to multiply. In addition to those now on the Hooghly, four are on the stocks. Some of them are to be put upon the Brahmaputra. The existence of such in Sylhet, and its recent discovery in Assam are fortunate."

It is proposed to navigate the Red Sea with Steam Vessels.

Citizens of the U. S. have offered to serve in Com. Porter's squadron for nothing, and others have offered to lend money to it without profit. The former denationalize themselves. The Mexican Gov. have sent to Com. Porter their approbation of his conduct.

DOMESTIC.

Congressional Election.—In Connecticut: Hon. John Baldwin, Novus Barler, Ralph I. Ingersoll, Orange Merwin, Eliza Phelps, re-elected. David Plant, in the room of Gideon Tomlinson, elected Governor of the State.

Mr. Tomlinson is elected Gov. of Connecticut, by a majority of about 1500 votes, in opposition to the present Gov. Wolcott.

Virginia.—Hon. Andrew Stevenson, Charles F. Mercer, and Philip P. Barbour, have been elected to Congress.

Massachusetts Election.—Senators elected: in Hampden county, J. Mills.—Messrs. Dwight and Willard, by the latest returns, have nearly an equal number of votes. It is uncertain which is elected, either. Hampshire: Mr. Billings is elected, and probably Mr. Phelps. Franklin: Mr. Hoyt elected. Probably one vacancy; candidates, Messrs. Longley and Whitaker. Berkshire: Messrs. Briggs and Hill are probably chosen.

The District Attorney of the U. S. for Pennsylvania has entered a nolle pro. on the numerous indictments found by the Grand Jury of Philadelphia relative to the Thompson case.

Naval.—The U. S. sloop Lexington, Capt. Shubrick, has arrived at New-York, nine days from Havana. Brought home for trial the crew of the scho. Mark Tupper, detained at Havana under suspicious circumstances. Commodore Porter continued to be blockaded at Key West.

Postage.—The high postage of pamphlets has been a cause of complaint; by a late act it is reduced. Every pamphlet of more than 24 pages on a royal sheet, or sheet of less size, is charged by the sheet. Small pamphlets, printed on a half sheet, or of less size, or less size, is charged with half the amount charged on a full sheet.

A good regulation.—A late law of Congress enacts, that no postmaster, or assistant postmaster, shall act as agent for lottery offices, or, under any colour of purchase, or otherwise, vend lottery tickets; nor shall any postmaster receive free of postage, or frank lottery schemes, circulars, or tickets. For a violation of this provision, the person offending shall suffer a penalty of fifty dollars.

Jefferson College Pa. Officers.—Rev. Mathew Brown, D. D. President; Rev. John M. Milne, D. D. V. Pres. and Prof. of Theology; Rev. James Ramsay, D. D. Prof. of Hebrew; Mr. Samuel Miller, A. M. Prof. of Math. and Nat. Phil.; Rev. William Smith, A. M. Prof. of Languages; Alexander T. McGill, A. B. Tutor. Students: The Seniors at present, are 50, Juniors 25; Sophomores 37; Freshmen 9; Preparatory 19—total 120.

University of Vermont.—We congratulate the friends of education on the election of the Rev. Joseph Torrey of Royalton, to the Professorship of Languages and Belles Lettres.—We are happy, too, to learn that a system of reform in the instruction and discipline of the University has been made out, and is before the Trustees for consideration.

—Bellevue Falls Chron.

At a public commencement held at the Anatomical Hall of the University of Maryland, on Monday the 2d instant, the degree of Doctor in Medicine was conferred on nearly eighty gentlemen, who wrote dissertations on themes that are specified in the Baltimore papers.

John Delamater, M. D. Professor in the Berkshire Medical Institution, was on Tuesday evening last, appointed by the Regents of the University, Professor of Surgery in the Western Medical College, in the room of Joseph White, M. D. resigned.—Albany Gaz.

Literary.—Messrs. Carey & Lea, of Philadelphia, have just published a new and complete edition of the Declaration of Independence, a general survey of the political situation of the several powers of the Western Continent, with conjectures on their future prospects. It makes an octavo volume of 364 pages; and the following are the heads of its several chapters.

"Position of America and the United States in the General Political System.—Brief Review of the Principal Events of the last Five Years.—United States of America: History and spirit of their Political Institutions.—The United States of America: internal situation and policy.—Spanish America: political condition of the new states.—European Colonies in America.—Foreign Policy of the two Americas.—International Relations of the two Americas.—Congress of Panama.—Fifth Anniversary of the Declaration of Independence.—Death of Messrs. Adams and Jefferson.—Conclusion: Prospects of the future situation of America, and its influence on the Fortunes of the World."

Four additional volumes of Biography of the eminent statesmen who were members of Congress in the year 1776, when independence was declared, have been lately published, and received in this city for sale.—Most of the sketches are written with ability; and they all afford information of men and events, at the early and crucial period of the revolution.

The report of Col. Knapp being the Editor of the National Journal, is contradicted. Mr. Force is the only responsible Editor of that able condensed paper.

An Hourly Coach is to be run between Providence and Pawtucket.

The New-York Male Society for the improvement of Domesticity has been productive of much good. It has recently chosen its Officers for another year. 47 Premiums have been conferred.

Canal Societies are forming in the several Counties of Maryland.

The logwood-vine Broadclothes are again spoken of as in market at Baltimore.

The New York Greek Committee are about to load another vessel for Greece.

Charleston papers to the evening of the 7th inst. contain much interesting ship news, among which is the loss of the schooner General Pike, from this port for Tampico.

Colonel Brewster is said to be on the 23d ult. on his way to Arkansas, to explore the country.

Gen. Bernard and Capt. Ponsard had sailed from Charleston for St. Augustine, on a surveying expedition.

Gen. Clarke has returned to St. Louis, Missouri. The Choctaw and Chickasaw Indians have rejected the propositions of the commissioners, and refused to sell their lands.

Barley.—If our farmers would pay more attention than they do to raising barley, it is believed they would find their account in it.—There is, perhaps, no sort of grain which, to a certain extent, they could cultivate to more advantage. It produces a bountiful crop, usually finds a ready market, and brings a generous price.

So says some paper. To this may be added, that more malt liquors will be wanted, as men allure run.

A Savings Bank is about to be established at N. Orleans. A company is about placing a Steam Boat on Winnipicosee Lake.

In 1776 Mr. Jefferson occupied the most westerly house in Philadelphia. It is now the centre of the city.

Africans.—In New Haven are 800 colored people. A society has lately been formed there, entitled the "African Improvement Society of N. Haven," "to improve their intellectual, moral, and religious condition," and the work appears to engage earnest attention. The Rev. Mr. Jewell and others have preached to the Africans for two years past, and a number have been made the subjects of divine grace.

Emancipation.—The Rev. Robert Cox, a minister of the Methodist Episcopal church, died in Suffolk Co. Virginia, on the 16th ult. In his will he made provisions for emancipating all his slaves, and for giving each a handsome sum of money. He had offered to transport them to Africa during his life, but they chose to live with him and receive wages.

Citizens of Philadelphia have given pieces of plate to Messrs. Hamilton & Henderson, of Mississippi, for rescuing certain kidnapped colored children.

Woolfolk, the notorious slave-dealer, has been fined for a violent assault on H. Lundy, editor of the Genius of U. Emancipation. The court of justice, however, showed his disposition to punish the innocent, if he had had the power. He said, "he had never seen a case in which the provocation for a battery was greater than the present—that if abusive language could ever be a justification for a battery, this was that case—that the traveler was engaged in a trade which was the law of Maryland, and that Lundy had no right to reproach him in such abusive language for carrying on a lawful trade—that the trade itself was beneficial to the state, as it removed a great many rogues and vagabonds who were a nuisance in the state—that Lundy had received no more than a merited chastisement for his abuse of the press, and that for the strict letter of the law, Court would not fine Woolfolk any thing. The court, however, was not fine Woolfolk any thing, and they therefore fined him one dollar and costs 11 1/2."

Lotteries in New York.—The bill passed by both branches of the Legislature, imposing heavy penalties for the sale of unauthorized Lottery tickets, and restrictions on the sale of those heretofore improvidently authorized, has been returned by Governor Clinton to the Legislature.

He considers the acts of 1814 and 1822, by which certain rights are vested in individuals, as a contract, and that the present bill would be a violation of that contract.

Massachusetts.—The Supreme Court has overruled all the objections to the indictment under the law prohibiting the sale of lottery tickets in this Commonwealth.

In cases of information against several lottery brokers in this state, for selling and advertising lottery tickets, six of them declined contending against the Commonwealth, and were fined twenty dollars and costs each. The others plead guilty, and their cases will come on at the next term.

Morgan.—The Committee of the N. Y. legislature, to whom many petitions respecting the Morgan affair, were referred, have made a report. They say, they think that the creation by law of a special tribunal to meet this case, would be doing to the public mind what is dangerous in precedent, while it could not materially add to the powers secured in existing courts. They recommend, that the governor be requested to offer \$5000 for the discovery of Morgan, if living; and the same sum for his murderers, if dead.

They also recommend, that a joint committee of the two houses be appointed to investigate the several counties in that section of the state, with power to send for persons and papers, & inquire into the facts of the case, and report to the next legislature.

The N. Y. Assembly has refused to adopt the resolutions reported by the Committee on Morgan's case.

Suicide.—Mrs. Burton, wife of William Burton, of Cheshire, Ms. hung herself on the 6th inst. She effected it by means of a stick, which she fastened to the corner of a door. It is said she owed her death to some unhappiness and mistaken impressions in regard to religion.

The bill for extending the Pennsylvania canal, providing for the extension of internal navigation in that State on a large scale, has passed both branches of the Legislature.

Distressing Occurrence.—On Thursday of last week, about 4 o'clock P. M. Mr. Abraham Newkirk, Mr. John Greenman and a Mr. Fish, were unfortunately drowned in attempting to cross the Schuylkill Creek in a skiff, at the ferry at Fort Hunter, five miles west of Amsterdam village.

Remarkable Escape.—Mr. J. C. Newell, of Concord, being at Weston in a chaise, his horse became refractory, and ran off a walled bank, nine feet high. The horse fell on his back, unharmed. The chaise made a complete revolution, and was broken in pieces. Mr. N. had a child in his arms, which was providentially saved from injury, and was not slightly bruised himself.

On Friday morning last week the sch. Sarah Jane, Capt. Mallory, of N. Haven, loaded with wheat, ran aground on the S. B. Fulton, in Long Island sound, stove in the bow of the S. J. and she immediately sunk. No lives lost.

